Ἐυαγγελιον ἀιώνιον εὐαγγελίσασθαι ἐπὶ γῆς.

OR THE

SAINTS

FIRST

REVEALED

AND

COVENANTED

MERCIES

Shortly Approaching.

As being the Main Scope of *Revelation-Propheſie*; Opened and Reſolved by *Chriſt's Divine Key of Propheſie*, in the four laſt Chapters thereof.

In exceeding much Mercy lately Diſcovered to the Weak and Unworthy Pen-man of the enſuing Work, and eſpecially by the help of the more late and very Uſeful *Key* and *Covenants*, An. Dom. 71. with *Parallels* of *Dan.* and *Rev.* more directly leading us to the laſt ſaid great Diſcoveries, Explained in our laſt Books.

And for the better Improvement of them all, here is prefixed a Summarie of the Cleareſt and moſt Aboundant Scripture-evidence of that Bleſſed State of the World to come.

In Reference to a Scheme or ſhort Proſpective View of the Whole, from God's Word.

By *W. Sherwin*, Miniſter of the Goſpel.

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Alfred Bill May 2, 1912 3/

The Introduction to our Scheme or ſhort Proſpective View of the moſt ſtrong and clear evidence of the bleſſed ſtate of the 1000 *Years*, Rev. 20. *as is manifeſt in our late Works.* Shewing;

1. THat ſuch a ſtate ſhall be in the World in the ſeventh *Millen.*
2. What that ſtate is declared to be from the Word of God.
3. Shewing in a fit Latitude the time when, or the neer approach of that ſaid ſtate.
4. How, or by what means it ſhall be ſet up.
5. Unto theſe we ſhall add ſomewhat of the Uſefulneſs of that excellent gracious Diſcovery thereof, chiefly from Parallelling *Dan.* and *Rev.* both in connexion of Matters and Times, as leading us to the fourth Gentile Monarchie, wherein Gods Kingdome of the Stone, *Dan.* 2. 44. was to be ſet up, *An. Dom.* 34. for 1666. years from Chriſts Aſcention to his Deſcending again to break all adverſe Kingdomes and Dominions, until it ſelf become a Mountain, *v.* 34, 45. about *An. Dom.* 1700. with the allowance of Biſhop *Ushers* four years loſt or more, and ſo probable to be ſooner.

Concerning the firſt, three things are here to be done, firſt to prove (as in the method, *Iren. Chap.* 1. the Ὁλικὴ Βασιλεία, namely) to ſhew that ſuch a Sate or Kingdome ſhall be: which is abundantly proved in our ſaid work; firſt from the ſeven Foundations in our *Irenic.*, mentioned in the beginning thereof. 2*dly*, From the other ſeven *Convincing Arguments* [beſides that Third] in the *Word Written*: all which are of very large comprehenſiveneſs; and if duly weighed, will be found to be of very great force: And all our Parallels of *Danniel* and *Revelation* do alſo very greatly eſtabliſh theſe Truths; all which we refer to the Judicious and Impartial Readers peruſal: together with the Twelve Foundations of our Faith thereof, proved all along from *Gen.* 3. 15. to the end of the *Revelation*: which Faith was alſo much formed by our 31 Uſeful Obſervations to underſtand Myſtical Propheſies; and by the ſhort Aſſertions, and uſeful and needful Diſtinctions in our *Key*: To the due conſideration of all which, we adviſe the ſerious reading of our Account of the whole Work, firſt more generally of the ſubject, p. 1, 2. and 2*dly*, of the Nature, Uſe and Order of the Parts of the ſaid Work, in *page* 2, 3, 4. with the two firſt leaves of the General Title Page, or of the ſaid Twelve Foundations, and in the two firſt leaves of the laſt Book on *Rev.* 21. 5. ſhewing what parts ſerve for Explication, what for Confirmation, and what for Illuſtration, and Application, &c. page 1, 2, 3, 4.

2*dly*, To ſhew this ſaid ſtate ſhall be in the World, which is ſufficiently done by our 15 well approved Reaſons by the Learned in theſe Studies (to which many more may be added.) See our *New Jeruſalem* on *Jer.* 3. 17. page 9, 10, 11, 12.

Of the moſt Certain, Infallible, and Unreſiſtable farther Evidences.

AND now from Gods gracious late Diſcovery to us that the ſaid bleſſed ſtate will be the fulfilling of his declared and Covenanted Mercies then in the ſaid ſeventh *Millen.* unto the Fathers themſelves, and to their ſpiritual ſeed through and with that their own Divine Seed Chriſt, *Gal.* 3. and 2 *Sam.* 7. 16 to the end, as in our two laſt Books on *Rev.* 20. 5. and *Rev.* 21. 5. is largely explained, which Chriſts ſaid *Revelation Key* Divinely opens, and which we endeavour here to the beſt advantage we can in a buſineſs

of this nature to communicate, ſo briefly, to all faithful Chriſtians herein concerned; and for all others who may be ſuch, by ſetting before all men, yet more ſtrong, clear, and irreſiſtable evidences from the word of God concerning the ſaid Mercies, as eternally decreed by God, & after carryed on in the ſaid Covenants & Propheſies of the Old Teſtament, & witneſſed to through the New, to manifeſt how in the ſaid 7th Milen. as Chriſt by his *Revel.* alſo hath infallibly reſolved us, that all ſhall anſwerably be done (as in good part was ſhewed) in our Picture of Chriſts moſt Divine Key, p. 63. of the Reſur. which I doubt not but will farther make the evidences thereof ſo ſtrong, clear, and irreſiſtable, and (as I verily believe) of ſo great weight, as greater cannot be had to prove any Truth, (nor need to be expected for theſe) and greater then for any other Truth in the whole book of God, this containing the ſumm of all, namely, Chriſts great work of Redemption, as the work ſo eternally appointed by the Father to be ſo carryed on by him in the time of his Mediatorſhip in the firſt ſix Millen. (as by and by we doubt not to prove) to redeem the ſouls, bodies, perſons, outward conditions of his Saints and ſervants then from the Power and Tyranny of their Enemies: & the World & Creatures in that ſtate from the Corruption, Curſe, Bondage, Enmity in it ſince the Fall of Man, as in *Reſtit.* p. 45, 46, 37, &c. Whereupon we muſt lay down this needful Caution by the way; *viz.* That we muſt diſtinguiſh the ſaid General work of Redemption, from that Spiritually Powerful work of Reconciliation for his Saints at Chriſts firſt coming, according to the warrant of the holy Scripture, 2 *Cor.* 5. 19. *God was in Chriſt reconciling us unto himſelf, and now by his word of Reconciliation.* Rom. 5. 10. *When Enemies, we were reconciled to God by the death of his Son*: and *Eph.* 2. 16. *That he might reconcile both Jew and Gentile in one body by the Croſs*, &c. Chriſt by his death ſo making an Attonement in his blood by his own oblation of himſelf once for all his people, and thereby laid the ſure foundation at his firſt coming, for his powerful and glorious carrying on of all the parts and degrees of the other (as being made the Fathers Commiſſioner) during his Kingdome of the Stone (whileſt he ſits upon his Fathers Throne) at that glorious delivery of the Book with 7 Seals *Rev.* 5. to him the Lamb, with ſeven Hornes, and ſeven Eyes, to open, and execute the Contents thereof, unto *chap* 19. until his ſecond coming at the end of the ſaid 1666. years when he will ſit upon his own Throne, *Rev.* 3. 21. for we cannot aſcribe enough to that ſoul aſtoniſhing wonder, of Gods ſo free and gracious giving his only Son ſo to dye for ſuch ſinners to reconcile them to himſelf, yea God was in Chriſt ſo reconciling them (as ſaith the Apoſtle) to himſelf; nor of Chriſts Love and Compaſſion, ſo to reconcile them to God the Father by his own blood-ſhedding, all which were alſo carried on by the powerful and glorious operation of the Lord the Spirit both for Chriſt, at firſt overſhaddowing the bleſſed Virgin at his holy Conception, and having by the eternal ſpirit offered himſelf to God without ſpot, *Heb.* 9. 24. & at laſt by his Reſurrection, declaring him with power by the Spirit of Sanctification to be the Son of God, *Rom.* 1. 4. and by his working in his Saints at all times: which ſaid work of Reconciliation was to be the ſure and neceſſary foundation of all the following parts of the ſaid General Work of Redemption from Mans Fall to the end, taken in the greateſt extent, as it was Gods ſaid eternal Deſign by Chriſt ſo to carry on the ſaid Work in the ſaid time, which we ſhall here endeavour to ſet before the eyes and underſtandings of all ſuch ſerious Chriſtians for their exceeding great Conſolation and ſatisfaction (if duly pondered and improved) which will farther appear (as we ſaid) by the ſaid eternal Decrees, Covenants and Propheſies,

ſies in the Old Teſtament, and the Witneſſings of Chriſt and his Apoſtles in the New; but all moſt ſtrongly determined by Chriſts own moſt Divine Revelation But becauſe the firſt 6000 years appear to be alſo appointed by him for the carrying on of his Deſigne for that ſtate in the ſeventh *Millennium*, and therefore to run parallel with the ſaid decreed great work of the Redemption of the World, *viz.* both of Men and Creatures, (as we ſaid) we ſhall upon this third Particular, reſpecting Chriſts carrying it on in the ſix firſt *Millenniums* to the ſeventh, conſider, what proof and evidence we find from the word of God for the ſame, which may double the ſtrength of the ſaid farther remaining Proofs which we are to proceed to ſpeak of; therefore we ſhall firſt manifeſt the reality thereof from Scripture warrant, before we proceed to the other proofs thereof, (which will include much alſo of the condition of that ſaid ſtate from firſt to laſt) firſt the Holy Ghoſt excellently expounderh them by his reſembling of them to the ſix dayes of Creation, before God reſted the ſeventh day, and to the Type of the *Iſraelites* reſt in *Canaan* under *Joſhua*'s conduct, ſignifying thereby, that after 6000 years ſhould be Chriſts Sabbatiſme of reſt from ſuch his great work of Redemption: as the ſpirit of God explains both, *Heb.* 3, and 4 *ch.* which our Saviour likewiſe confirmeth by his moſt ſure Revelation interpretation thereof, and none like it.

And 2*dly*, this is alſo done by God's Spirit comparing 1000 years to one day; as firſt from *Pſal.* 90. where 1000 years with God are ſaid to be as yeſterday, which the Apoſtle *Peter*, 2 Epiſt. 3. 8. ſets forth with great Emphaſis, and declares it to be a great point, which he would not have Chriſtians ignorant of, that one day with the Lord, [Chriſt] (whoſe coming he there ſpeaks of) is as 1000 years; and he puts it both wayes, ſaying, and 1000 years as one day; *viz.* in reference to his ſaid coming, to be at the end of the ſixth *Millennium*; and our Saviour alſo moſt exactly determineth that Sabbatiſme of the ſeventh *Millennium* accordingly, by 1000 years ſix times over, *Rev.* 20. 2, 3, 4, 5, 6, 7. of which more afterwards, &c.

3. Chriſts carrying on that ſaid work of Redemption for his Univerſal True Church, as that work which his Father gave him to do, in that reſpect, in his execution of his three great Offices in the time of his Mediatorſhip, in the World, which was firſt in his eminent Prophetical Office in 4000 years to his firſt coming; and ſecondly in his eminent Prieſtly Office in the New Teſtament, in the next 2000 years, before the period of his eminent Kingly Office for his ſaid Univerſal true Church will begin, in that following ſtate in that world to come: (as is largely proved in our Treatiſe on *Gen.* 3. 15)

4. This alſo may appear from that frequent Promiſe of Gods ſhewing mercy to 1000 Generations, that is, for the 7000 years of the worlds continuance: (as we reckon in the middle ſtate of things, three lives to be 21 years, as in page 6, and 7 of our *Key* is explained.)

5. From Scripture Chronologie, firſt of *Moſes* his 2400 years and more, revealed to him for time paſt, with what was in *Joſhua*, *Judges*, *Kings* and *Chronicles*, which Biſhop *Uſher*, that very good man, and great Antiquary, computes at *Solomons* Temple built 3000 years, and at the Jews Captivity at *Babylon* about *An. Mund* 3450 years, as *Daniels* Divine great Calender, *ch.* 8. of 2300 years of their Bondage, under the four Gentile Monarchies declares, (as we ſhall farther by Divine Aſſiſtance manifeſt.) Which, with Chriſts 1000 years, *Rev.* 20. make up 6750 years, beſides the little ſpace of Satans looſing, (not ſaid what it will be.) To like purpoſe is the concinnitie of *Bucolcerus* in our Table of Chronology in the beginning of our *Irenicon*, of his 50 Jubelies to *Iſ.a-*

els coming out of *Ægypt*, and to *Babylons* Captivity 70 Jubelies, which is 3550 years, unto which, part of *Daniels* 2300 years till Christ, is to be added; and from thence he speaketh as aptly, saying, The seven *Seals*, and the seven Trumpets out of the seventh *Seal*, and the seventh Vial falling under the seventh Trumpet, brings us to the seventh Millinary, or great *Sabbatisme* of the *Saints* rest with Christ, (as it is called, *Heb.* 4. 9)

And as God eternally appointed Christ (as after may be shewed) in that state to be Heir of all thing, *Heb.* 1. 1, 2, 3. upon his carrying on his three great Works in the world in the 6000 years foregoing (for they also pass through the 6000 to the 7th, wherein he with his *Saints* shall enjoy the same, as we shall shew) the first is his making the Worlds, that is, the *αἰῶνες*, or his Providencial Management of the several states of things, 1. in the Old World, 2. in this present evil World, and 3*dly* in the world to come, *Eph.* 1. 20. & *Heb.* 2. 5. the word is, *οἰκουμένην μέλλουσαν*, an habitable world to come. [For as for Christs creating Heaven and Earth at first out of nothing, spoken of *v.* 10, 11, 12. that was his Transient act, but this his making the worlds as he carries on his said work of Redemption, through all the said *αἰῶνας*, against the God of this present evil world, and the Children of it both said, *αἰῶνος τούτου*, of this world, (as the *Scripture* decyphers them many times as 2 *Cor.* 4. 4. and *Luke* 16. 8.) such his making of them is his immanent, and so long continued act, so providentially disposing what is past, and will do so for what remains to be done, with the Father and by the operation of the Holy *Spirit*: and so 2*dly*, for his upholding of all things by the word of his power, &c. *verse* 3. through all those *αἰῶνας*, or several states of thing; and 3*dly* by purging the sins of his Elect, 1. by his word and will revealed, 2. by his blood shed or to be shed, and 3*dly*, by his *Spirit* given, through all the said *αἰῶνας* or Worlds, until from his Personal second coming to the Judgment of the great day he perfects the said work of Redemption, and by his carrying on of these 3 things in the first 6000 years, and that so his three fold most Just Title and Right may then manifestly arise, of his inheriting all things, *vers.* 2, 3. which (with he) his *Saints* shall also then inherit with him, *Rev.* 21. 7.

But here some may object, that the sixth *Millen.* will so want above 200 years, &c.

Answ. 1. Christ tells us of shortning evil times for the Elects sake: he may mean it of these, &c.

2. The sixth *Millen.* in that respect seems more like the sixth day in the Creation; at the end of which (most probably) the *Serpent Satan* tempted *Eve*, she seduced *Adam*, and God in the cool of the day *Summons*, Arrains, and *Sentenceth* all the three said Offenders, and cast *Adam* and *Eve* out of Paradise: (all which would require some considerable time) and we know not but that he hath designed the little space of *Satans* loosing to make it up, being a bad state of things with them who shall act in that wicked attempt, which yet will not reach the *Saints*, but only make Christ a little work to perfect his said Redemption then, by destroying the Devil and wicked men at once, when he lastly delivers his *Saints* in the world, as in our six Conclusions is shewed, *page* 17, 18. of Restitut. [also a *Germane* Doctor gives an account of much more than 200 years lost in several Computations which he mentions, and so the 6000 years should be much past; (but we insist not upon that) only acknowleding God is Sovereign Lord of all times and actings in them; and for such particularities we may not be curious, where he hath not revealed, but we see the Parallel of the sixth day, and sixth thousand year from Gods one is considerable, and (as was shewed) we have Gods *Spirits* Guidance thereto, and Christs Explication thereof before the little

tle ſpace we mentioned: and by all which it may appear there is Scripture ground for Gods Millenniarisme for the firſt 6000 years, as well as for Chriſts on the ſeventh, &c. beſides, God appointed Chriſt to be then Heir of all things; ſo the order, & manner, & means, with the times for the ſame: and thoſe times are very punctually & exactly ſet forth by Chriſt himſelf. We ſhall now proceed to the further moſt irreſiſtable evidence of the ſaid neer approaching time and ſtate.

1. From Gods eternal Decree manifeſted by his word in four particulars, all to take place in the ſame time and ſtate; all which are alſo Divinely, Glorioufly and Graciouſly reſolved ultimately (that none may dare to contradict under a terrible Penalty, *Rev.* 22.18,19.) by Chriſt in his Book of *Revelation*, to belong to the ſame. The firſt is, his eternal Decree of appointing Chriſt then to be Heir of all things, *Heb.* 1. 1, 2, 3. from his 3 fold ſaid right which we but now mentioned, when the world to come, or laſt ſtate of things in it ſhall take place; of which, more (if God will) in the inſtance of the Epiſtle to the *Hebrews*, when the *Revelation* alſo declares Chriſt ſhall have the Sovereignty and Dominion of the world given to him, as *Dan.* 7. 13, 14. & *Rev.* 20. and all things ſhall be made new for him and his Saints, *ch.* 21. 5. to become a fit Inheritance for him and them, as he promiſeth, (as was ſaid) *Rev.* 21. 7. for which purpoſe, when *St. James* ſpeaks of raiſing up *Davids* Tabernacle, the Spirit of God directs him to ſet down that great Truth foreknown to God are all his works from the Foundation of the world] as if he would thereby ſhew that the ſaid raiſing of the Tabernacle of *David* was a matter [foreknown to God from Eteraity *Acts* 15. 17. when Chriſt will ariſe and judge the Earth, that he may, (as the Pſalmiſt ſpeaketh) inherit all Nations, *Pſal.* 82. *ult.*

2. Gods Word witneſſeth that God made an eternal Covenant with Chriſt to give to him all his Elect in the ſaid times to be redeemed by him, until he receive his Inheritance, and when the Heathen ſhall be given him for his Inheritance, and the uttermoſt parts of the Earth for his poſſeſſion, *Pſal.* 2. And ſo he declares *Eſa.* 62. 6. that he will give them for a Covenant of the people; which the *Septuagint* very appoſitely and fitly renders [*γενεαν*] *of my Generation*; not of Bloods, or the will of the fleſh, or the will of Man; but born of God, as *John* 1. 13. and born of the Spirit, *John* 3. 5, 6. and of this Covenant the Holy Ghoſt gives an excellent explication, *Iſa.* 59 *ult.* As for me, this my Covenant with them (ſaith the Lord) my ſpirit which is upon thee, [Chriſt] and my words which I have put in thy mouth, I (which includes all his Ordinances grounded upon his Word) nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed: and again he adds, [ſaith the Lord] (for this Scripture is full of Emphaſis) from henceforth even for ever: I do here only briefly touch upon theſe great things, referring what remains to future Diſcourſes (if God will) and all thoſe ſo Heaven-born Creatures, given by Covenant to Chriſt from Eternity, the Apoſtle, *Rom.* 8. 17. declares, (where alſo he ſpeaks of other matters reſpecting that ſtate of the 1000 years, *verſe* 19, 20, 21, &c.) that they ſhall be Heirs, and joynt Heirs with Chriſt; and they are alſo ſo explained to be the *New Jeruſalem* coming down from God out of Heaven, called there, *The Bride, the Lambs Wife*, Rev. 21. 2, 9. which will be the Spirits of juſt men made perfect, which before that time were in the *Jeruſalem* above, *Gal.* 4. but then coming with Chriſt at his appearance and Kingdome, are called the Bride the Lambs Wife, at the Saints firſt bodily Reſurrection, *Rev.* 20. 4, 5. when as our Saviour prayed, *John* 17.23. they will be then made perfect in one, and behold his glory, &c. verſe 24.

3. Gods word witneſſeth that God by his

his said Eternal Decree, appointed the Creation of the World for Christ and his said Saints, to be possessed by them in the said seventh *Millennium*; for although he made Angels and Men at first in the perfection of their Natures, yet he was not then pleased to engage his Almighty Arm to uphold them in that state: wherefore, foreseeing they would fall, he carries on thereupon his everlastitg designe through Christ for his Saints to his own greatest Glory, &c. by whom both the Elect Angels were confirmed in grace and glory; and the sins of the Saints should through all times be purged away by himself; for the good of whom he hath ever since made his Elect Angels Ministring Spirits, having from Eternity given them by his said Covenant unto Christ: Therefore the Spirit of God evidently so explains *Psalm* 8. 4. in that excellent Epistle to the *Hebrews*, chap. 2, 6, 7, 8. speaking by allusion there to the first *Adam*: but in both texts Christ is said to be the Son of Man, which the first *Adam* was not but only by Creation the Son of God, *Luke* 3. the last. And this Son of Man [Christ] is he that was for a little season in the world made lower than the Angels, but after Crowned with Glory and Honour; who for the suffering of death, (as the Apostle speaks, *Heb.* 1. 3.) sat down on the right hand of the Majesty on high; and hath all things (as he goes on, *v.* 8.) put in subjection under his feet; *viz.* Decretively and Declaratively, not actually (as all shall then be) & so the holy Apostle speaks there [*we do not yet see all things put under him*, v. 8.] and now in some sort or sence the world is the Saints, as 1 *Cor.* 3. 22. but then it shall be [not only as Christ now providentially orders all for their good therein] but then it shall also be theirs in possession too, at the said times of the Restitution of all things (as our Saviour resolves in that world to come, *Rev.* 21. 5.7.) Consider well as to this Head, our Divine Theses, in *pag.* 3, 4, 5, 6, &c. of our first *Ironic.* and *Abridg.* p. 7, 8, &c. all (though short) yet of great weight.

4. Gods word witnesseth that by an Eternal Decree he hath appointed to set his King Christ upon his holy Hill of *Sion*, *Psal* 2. according to his last Covenant with *David* for his sure Mercies respecting Christs Universal and perpetual Kingdome that he promised to him for ever, 2 *Sam* 7.16. to the end; & that after all the vain attempts in the world to the contrary, *v.* 1, 2, 3, which have ever been in acting since the Fall, that Enmity was put by Gods Justice between the seed of the Woman, and the seed of the Serpent, *Gen.* 3. 15. and will be to that very time when he shall come with his Saints to take possession of it, which I doubt not but this Generation will shortly see; and what a time of trouble will then be, 'till Christs said coming ends it, *Dan* 12. 1. *Rev.* 16. 18. experience will soon manifest; but notwithstanding all that hath been, is now in acting, or shall be, until then: yet saith God, I have set my King [Christ, the great King of the *New Jerusalem*, as he stiles himself, *Mat* 5. 35.] upon my holy Hill of *Sion*; when also upon his asking (as he did *John* 17. 20.) he will give him the Heathen for his Inheritance, and the uttermost part of the Earth for his Possession; and when he will make him his Firstborne (and so Heir to the Kingdome) higher than the Kings of the Earth, *Psal.* 89. 27. and Prince of the Kings of the Earth, *Rev.* 1. 5. and therefore when he destroyes the Beast and false Prophet at the *Armageddon* Battel, his Name shall be written upon his Vesture, and upon his Thigh; whose Name also is called the Word of God, *v.* 13. yea, he had a name written that no man knows but he himself, *v.* 12. but yet, *v.* 16. his Name is so written King of Kings, and Lord of Lords, *Rev.* 19. 11, &c. whereupon he with his raised Saints shall Reign upon Earth 1000 years, *Rev.* 20. 4, 6. which will be Gods said setting of his King

Christ

Christ upon his holy Hill of *Sion*, and his poſſeſſing of his ſaid Davidical Kingdome for ever, 2 *Sam.* 7. which from our 1a Foundations of our Faith hereof is abundantly evident with others.

Hence alſo it is very obſervable, *Act.* 15. 16, 17. that the Holy Spirit upon the Apoſtle *James* his ſpeaking of the raiſing *Davids* Tabernacle, which the Prophet *Am.* ſhews, *ch.* 9. 11. the laſt ſhall be ſo that the people ſhall never more thenceforward be pulled up out of their own Land (as alſo is ſaid 2 *Sam.* 7) and to be when the fulneſs of the Gentiles ſhall come in, as *Rom.* 11. which he ſtiles all the Heathen that are called by my name, to which text of *Amos* S. *James* having ſpoken of the Gentils firſt call which was in part (as he ſaid by his mouth, *v.* 7. he then adds, after that I will returne, [which words are not in *Amos* 9. but Gods Spirit taught him ſo to explain them] and build up his Tabernacle alſo; and as declaring it not to belong to that firſt call of the Gentiles, but as *Amos* ſaith when all the Heathen ſhall be called by his name; and thereupon adds that great general Divine Truth, here to be eſpecially applyed to the raiſing of *Davids* Tabernacle, *v.* 18. known unto God, ſaith he, are all his works from the beginning of the world, as if he would thereby teach Gods people that it was Gods eternal deſigne then to raiſe *Davids* ſaid Tabernacle in Chriſt according to his Covenant with *David*, *viz.* for his Houſe, his Throne, and Kingdome for ever, as 2 *Sam.* 7. and that all the works of God in the world ſince tend to fulfil that which is his great deſigne in that time in the world; namely, for Chriſt to reign in the renewed ſtate thereof with his Saints in it, where they had all been before ſo Contemned, Perſecuted, and Oppreſſed by the black Prince of this preſent evil world, and by ungodly men alſo called the children thereof, namely of this preſent evil world. And thus we may ſee in all theſe particulars, Gods eternal decrees are continued and explained by Chriſt as they ſhall take place in that ſtate in thoſe times accordingly, of which much more will be manifeſt from the Divine exactneſs, the comprehenſive uſefulneſs, and the certain determination of Chriſt in his ſaid Key, which is chiefly the ſpirit of Propheſie, and the Teſtimony of Jeſus, as he had before ſpoken by his ſpirit in his Prophets, *Rev.* 19. 10.

The next evidence of the ſaid ſtate in the ſaid times, is from the moſt ancient Declarations, Promiſes, and Covenants in his word unto the Fathers, as the next revealed grounds of the ſame. The firſt was Gods own Declaration upon Mans Fall, That the ſeed of the Woman ſhould break the Serpents head; and becauſe he was to be only the ſeed of the Woman, and not of the man, therefore was neceſſarily to be the Son of God, as he was manifeſt to be in the in 4000 years after, & by the breaking of the Serpents head by degrees, in reſpect both of his head of Police and Power, at laſt he ſhould ſo make way for his own ſovereignty, and the Dominion over the Creatures, at laſt to be reſtored to him, as largely is to be ſeen in our Treatiſe on *Gen.* 3. 15. ſo that in that firſt Declaration we may obſerve, firſt, how all evil ſhall by him be taken out of the world, *viz.* by Chriſts deſtroying the works of the Devil, as *St. John* ſpeaks, and that both in his Deſignes and actings by all his wicked Inſtruments in the old world, and ever ſince in the new world, eſpecially in his deſigns of his three *Babels*, as in *ch.* 5. of our *Rem.* all to come to utter confuſioon at his 3d coming, (having laid the firm foundation thereof by his death at his firſt coming) by bringing in again at laſt quietneſs of Language, peaceable and good Government, and vindicated his Goſpel Truth from Myſtical *Babylons* polſutions: but more eſpecially he will break his head of power by his great day of Judgment eminently at the firſt & the reſt of *Rev.* 19. 20. and totally, and finally at the laſt, &c.

And 2*dly*, this in the next place God more generally made known to *Enoch*, as St. *Jude* records it, v. 13, 14. who was a Type of Christs Ascention, having this Testimony, that he pleased God, as the Apostle witnesseth (as God was well pleased with Christ who having done all his wills, ascended into Heaven, and at his descending again begins the first act of his Judgment of his said great day, when the body of the Beast shall be given to the burning flame, *Dan.* 7. and the last act will totally and finally break his said head of power, which our Saviour teacheth shall be after the 1000 years of his Reign with his Sts. *Rev.* 20. when Satan shall be cast into the fiery lake, wherein the Beast had been 1000 years before.

The 3*d* to whom God revealed those Mercies so long before was *Noah*, and that three wayes; First, as saving his Family by an Ark, from that destruction with wicked men by the flood, as a Type of Christs saving his Saints from the fires of Gods wrath at both those acts of Judgment against men and Devils. And then 2*dly*, on the other hand for carrying on of Good for the Saints then, God in the second place made a Covenant with *Noah* for the Worlds and Creatures preservation, until those last times, and let the Rainbow in the clouds as a token thereof, and also for the fruitfulness thereof, for all their Accommodations till then; and that the greatest fruitfulness should be in that last state, as the Prophets afterwards both confirm and explain, as *Joel* 3. *Ezek.* 34. *Amos* 9. 13.

And in the 3*d* place, God gives a Prophesie to *Noah*, that his two Sons posterity, *viz.* the *Jews* descending from *Shem*, who obtained the first interest in Gods favour then; and the *Gentiles* in their time descending from *Japhet*, should be perswaded by God to dwell in the Tents of *Shem*, *viz.* to be of the true Church, when the *Jews* were cast off, *Acts* 13. being the two stems, out of whose roots the Elect should (mostly) arise, until Christs second comeing (though (haply) many Proselites might spring out of *Shems* race since, as before the flood out of *Cains*) the former Call of the *Gentiles*, *Hos.* 10. is explained *Rom.* 9. and the joynt Call of both to come, is explained, *Rom.* 15. when the *Gentiles*, with all Gods ancient people, shall rejoyce together, as *Deut.* 32. 43. but after that time all Nations and People shall see the salvation of the great God of *Israel*, when the Heathen (as was said) shall be given to Christ for his Inheritance, &c. and as *Dan.* 7. 27. all the Kingdome and Dominion, and Greatness of the Kingdome under the whole Heaven (*N. B.*) shall be given to the Saints of the most high with Christ, and all Dominion shall serve and obey him. And thus briefly of the said Predictions to the said three Fathers, *Adam*, *Enoch* and *Noah*, all extending to the said time and state, (as our Saviour hath likewise by his *Revelation* resolved us, &c.)

Come we now to the Covenanted Mercies made by God to the following Fathers, and their spiritual seed, for the Typical *Canaan*, and *Mount Sion* therein, &c. to enjoy the benefits thereof through their Divine seed Christ; [for there are many differences betwixt them, and their natural races interest, which was but conditional, and so broken by them, as we set down in many distinctions, *pag.* 10, 11, 12. of *Reserch*,] but their spiritual Race with themselves will enjoy their sure interest in the renewed state thereof at the first Resurrection, (as in our Key of the Covenants with *Abraham*, *Isaac*, *Jacob*, and *David*, of which many great things are there observable, *pag.* 6, 7, 8, &c. and all suiting to Christs Revelation in the New *Jerusalem* state, and Kingdome of Christ, *ch.* 20, & 21, & 22. all holding forth the truth and faithfulness of God, as we more largely shewed both in the Scheme of promised Mercies and Covenants, and the Treatise following of *Resur.*

First,

First, *Abraham* the Father of the Faithful had a seven fold gradation of the said Promises and Covenants for the Land of *Canaan*, and the chief City in it for his natural seed in the Type, but as for his own interest, he looked for a City that was then a far of, at the first Resur. (with his spiritual seed) that hath foundations, whose Maker and Builder is God, which God (saith the Apostle) had prepared for the Fathers, who Without us also shall not there be made perfect, *Heb.* 11. 10, 16, 40. or perfect in one, *John* 17. in the *New Jerusalem* as the Lambs Wife, *Rev.* 21. 2, 9. for as *Abraham* saw Christs day, first and last by Faith; so it is not to be doubted, but he saw that City of an Heavenly excellency, (though it will be in the world then, as our fifteen Reasons approved by the learned and judicious sufficiently manifest) and so the Covenanted Confirmations to the like purpose made unto *Isaac* and *Jacob*: as may particularly be seen in our said Key respecting all their three Covenants; for here we only briefly touch upon them, as affording us their strong evidence to these said Divine Truths.

The last is Gods Covenant with *David* as to his sure Mercies respecting his Kingdome, gloriously to be set up in Christ, when he shall return (as *Luke* 19.) from his Fathers right hand, ceasing then as Mediator, to sit upon his Fathers Throne, *Rev.* 3. 21. and coming to sit with his said Saints upon his own Throne then; for all these said Fathers natural Off-spring were cast out of the Typical *Canaan* with a sore destruction for their great sins, *Mic.* 2. 10. and *Davids* natual Race ceased to succeed him over *Israel* and *Judah*, for the height of their wickedness, to the falling of his Tabernacle; for their long bondage of 2300 years, during the four Gentile Monarchies succeeding thereupon, (as God revealed to the greatly beloved Prophet *Daniel*) and after his Visions is also contained in *St. Johns* the beloved Disciples book of *Revelation*, whenas the Prophet *Amos* speaks, *ch.* 9. and is explained by the Apostle *James*, *Acts* 15. that *Davids* Tabernacle at the end of the last Monarchy (now neer approaching) shall (as was said) in Christ that Son of *David* be set up again, when the spiritual and Divine part of the last Covenant with *David* shall most surely be fulfilled, to the exceeding great glory amongst all his said Saints, of his Wisdome, Power, Justice and Truth against the Serpent and his seed; and of his Wisdome, Mercy, Goodness, Faithfulness and Truth to themselves, as in our Treatise of Resurrection is set forth. The like Testimony now of the almost experienced time God gave by his other Divine Contemporary Mistical Prophet *Ezekiel*, *ch.* 21. 26, 27. saying both of the fall of *Davids* Tabernacle in the last of his Natural Race, I will overturn, overturn, overturn; & of the raising it up again as follows, *&c.* The fall is first redoubled these not only for certainty of its falling; as the four Monarchies were twice revealed, first to a *Gentile*, secondly to a *Jew*, *&c.* but it seems to be a farther confirmation of *Daniels* large measure of the suffering times of the *Jews* and *Gentiles* under the same four Monarchies, which by Gods Spirit seems expressly to be declared in the next words, which declare the raising it up again; *viz.* [until he come, whose right it is, and I will give it him] which was meant evidently of his second comeing; for he came the first time to suffer, not to reign: neither doth God give it to him, until his second coming, at the destruction of the Beast, *Dan.* 7. 9, 13, 14. when the Tabernacle of *David* is to be raised up again in him. But this three fold overturning was to be fulfilled in that long interim of their bondage 2300 years, (as since hath been found by experience neer to the end thereof.) The first overturn was by the *Caldeans*, when the *Jews* were led Captive to *Babylon*, [But under the *Medo-persians*, God wonderfully reduced many of them by working

the Spirit of *Cyrus* to it, to fulfil *Jacobs* Propheſie of the comeing of *Shilo*, and *Daniels* 70 weeks, to Chriſts finiſhing tranſgreſſion by his death, and bringing in everlaſting righteouſneſs by his Reſurrection and Aſcention, when God ſet up his Kingdome of the Stone (as was noted) yet ſecondly, under the *Greek* Monarchy their Land was ſaddly harraſed and ſpoiled a long time, betwixt the two Wings or Branches thereof, *Ægypt* and *Syria* lying on both ſides of it, until the end of *Antiochus Epiphanes* his outrage, when the *Roman* (by Scripture account) began, under which their Land hath been again greatly overturned, and turned into a Province until thoſe Ruiners of that Monarchy, *viz.* the *Mahumitans*, *Sarizens* and *Turks* both harraſed it and took it, and by degrees all the *Eaſtern* Empire alſo; ſo that the *Jews* have changed only their Oppreſſors, but not their Bondage, and ſtill in the Land of *Magog*, or *Roman* Monarchy, wherein they are to continue in that part until that Monarchy, and their preſent Oppreſſor [the *Turk*] both periſh (probably) together at Chriſts ſaid appearance and Kingdom: and thus through all that ſaid time; that three fold overturning will be very probably fulfilled: and the Spirit of Chriſt hath in many things to come alſo witneſſed by *Ezekiel* as well as *Daniel* (though the Series and order of them is chiefly from *Daniel*) But *Ezekiel* chap. 36. ſpeaks of their Divine Grace as the foundation of all future Mercy: ſo *Daniel* 12, 1, 2, 3. & ch. 37. of their Deliverance and Union: ſo *Dan.* 12. 1. & chap. 38, 39. he had the Viſion of *Gog* and *Magogs* deſtruction: ſo *Dan.* 7. & chap. 40. to the end of the Book: the Viſion of the *New Jeruſalem*, and the Temple upon the Enemies ſaid ruine: ſo *Daniel* at that end of their dayes ſhall ſtand up in his Lot in that ſtate.

3. It is manifeſt from Gods many explications of the ſaid Predictions and promiſed Covenants and Mercies to the Fathers, as they are afterwards confirmed and explained in the following Prophets; all which are ultimately determined by the Revelation of Jeſus Chriſt in the ſaid ſtate and time, as reſpecting all ſuch ſaid Saints that ſhall then be raiſed by him to reign with him in his ſaid Mediatory or Davidical Kingdome in the 1000 years, and be in the *New Jeruſalem* happy ſtate then in the world, at the times of the Reſtit. of all things: wherefore Chriſts ſaid Revelation ought exceedingly to be regarded and believed, beſides other Reaſons for the light it gives to all ſuch Prophetical Scriptures, & for the manifold comprehenſive uſefulneſs of it, *&c.* And here we might proceed farther to ſhew how theſe Covenants were confirmed by the following Prophets which largely might be done, had it not been ſet forth from *Acts* 3. as he ſpake by the mouth of all his holy Prophets, in our *Iren.* ch. 5, 6, 7, 8. and in our 12 ſaid Foundations, with many other parts of our ſaid work, which is now by Divine diſpoſal become a uſeful Comment upon our two laſt Treatiſes on *Rev.* 20. 5. and *Rev.* 21. 5. pag. 1, 2, 3, 4. of *Reſtitut.* Since Chriſts Spirit hath vouchſafed theſe great Diſcoveries to ſo weak & unworthy an Inſtrument of late, by the help of all our former Pieces, eſpecially of our more late uſeful Key, and alſo our three firſt Convincing Arguments in the Word Written, abundantly prove the ſame, we need add no more, *&c.* and our Saviour, *Rev.* 21. applyed divers Texts in *Eſa.* 60, *&c.* to the time and ſtate of the *New Jeruſalem*, as a pattern of many more, *&c.*

4. The fourth Scripture evidence is of the many paſſages in the Goſpels, and Acts, and Epiſtles of the Apoſtles, which receive no full and ſure explication, but by the help of Chriſts ſaid Revelation, which teacheth us alſo, that they have relation to all the former heads. 1. of Gods eternal Decree in all the ſaid Particulars. 2. To his declared or promiſed Mercies and Covenants afore named; or to the

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Prophets Confirmations, Explications or Illuſtrations of the ſame, which all explaining their ſence in the New Teſtament, and alſo is very evidently the moſt excellent Divine Key of all ſuch Propheſies referring to that ſaid time and ſtate, and even the Propheſie of *Jacob*, and the like, and the partial deliverance of the two Tribes wonderfully by Gods working Divinely upon the ſpirit of *Cyrus* to that end, and *Daniels* 70 Weeks of Years, all ſpecially and immediately reſpecting the Meſſias or Shiloe's firſt comeing. Yet ſince Gods Kingdome of the Stone began, at or about his Aſcention for 1666. years from that his ſpiritual powerful Victory over the Powers of Darkneſs then, *Col.* 15. until his ſaid glorious, viſible & powerful victory be obtained over all his great Enemies, making them then (at the end thereof) his foottſtool: ſo we may thence alſo ſee the drift of that great Foundation then laid for the Saints ſaid Reconciliation to God, was to advance the glorious and bleſſed ends of Chriſts ſecond comeing, when they ſhall reign with him, which we have already given inſtances of, from *Luke* 20. 35, 36. explained in *Reſur.* by *Rev.* 20. 5. and of *Acts* 3. 19, 20, 21. explained by *Rev.* 21. 5. in the beginning of both our laſt books and ſhall by Gods gracious aſſiſtance do in ſome other of the Epiſtles, but eſpecially as a pattern of all the reſt in the Epiſtle to the *Hebrews*, to manifeſt that Revelation Interpretation of all ſuch ſaid Parts of Scripture is the beſt and moſt ſure Interpretation of them.

5. It is manifeſt from the many Parallels in the Books of *Daniel* and the *Revelation*, and of the admirable connexion of both: Firſt of the matters and things; and ſecondly of their times or the Series and order of them both. Firſt from their many Parallels: as 1. The manner of writing them both, *Rev.* 1. 19. firſt of the things which both of them had ſeen. 2. of the things then in their own time, as we obſerved in our Summary of *Daniel*, pag. 3, 4, 5, *&c.* And 3*dly*, of the things that ſhall be afterwards, *&c.* where many things are ſet down ſuiting to one another: and though *Daniel* ſet forth more generally and briefly all the four Monarchies, *chap.* 2. and *chap.* 7. yet at the end of them in both chapters, he ſhews the ſtate of things to be in the 1000 years: at the end of *chap.* 2. he ſets down the beginning of the Kingdome of the Stone at *v.* 44, &c. about Chriſts Aſcention, to continue for 1666 years, which ſhould break the Iron *Roman* Monarchy in that time, and it ſelf become a Mountain filling the whole Earth, *v.* 35. when the time of the ten Kings, *ch.* 7. and the little Hornes time, time, and halfe a time; *viz.* of the Beaſt or Antichriſt, [haply the Turk alſo, for there are many Reſemblances of both, *&c.*] ſhall be extinct, and therefore in that ſeventh chapter he ſpeaks of the firſt act of the Judgment of the great day to give the body of the Beaſt to the burning flame: when he had alſo the Viſion of Chriſts comeing in the Clouds to receive his univerſal and perpetual Kingdome in the world, next after the Beaſts Date of a time, times, and half a time are out; explained by 42 moneths, and 1260 daves in *Rev.* 11. & briefly in paſſing over the Perſian, *v.* 1, 2. and running through much of the Grecian Monarchy in *ch.* 11. to *v.* 36. he comes to the Roman at its height in Chriſts time, and after in the primitive Perſecutions, *v.* 36. and to the Popes, *v.* 37, 38, 39. and ſo by the *Saracens* in that time of the end, *v.* 40. and the Turks, *v.* 40. that King of the North, of whom as the ſecond Woe-trumpet he proceeds to ſpeak *v.* 41, 42, 43, 44. to his end 45. about Chriſts appearance; and ſo *ch.* 12. ſetting forth the time of Chriſts appearance and Kingdome, he gives farther explications of the times of the Beaſt *v.* 5, 6, 7. and thoſe before it, *verſe* 4. and in reference to Chriſts ſaid comeing, *ch.* 10. he had a Viſion aforehand of his glorious perſon, and ſo had St. *John*, ch. 1. and as the man in white Linnen, *ch.* 12. as the great High-prieſt declares the time, *viz.* of that laſt Gentile Monarchy

ſhould

ſhould be no longer than Chriſts appearance: ſo Chriſt the ſame perſon ſwears the like, *Rev.* 10 at the ſounding of the ſeventh Trumpet, which is the very ſame time: ſee more in our Parallels of the Roman and Chriſts Monarchy from both Books. And he that is able to make theſe and the like Parallels underſtandingly by Gods Mercy may ſoon prove very judicious in matters reſpecting the ſaid happy ſtate of the 1000 years, ſo excellently ſet down by Chriſt farther to explain theſe laſt things in the 4 laſt *ch.* of the *Revel.*

And 2*dly*, there is a wonderful connexion of the Miſterious times of *Daniel*, with thoſe of the *Revelation* ſucceeding them, firſt the great Calender of 2300 years in *ch.* 8. of *Daniel*, miſteriouſly given by *Palmoni*, or the ſecret Numberer, as it is opened *v.* 17. by him, at the time of the end the Viſion ſhall be, and *v.* 19. in the laſt end of the indignation, *viz.* againſt the Jews; and *v.* 26. as a Key of both, to be ſhut up for many dayes, with many other Reaſons in our Summary on that text, which manifeſt it to be the meaſure of the times of the Gentiles Dominion, and Iſraelites and Jews joynt Bondage, which contains *Daniels* three Monarchies paſt, and the Romans to Chriſt, and thence by vulgar account 1700 years to *Rev.* 19 *ch.* as in *Reſtitut.* p. 16, 17, 28. until the ruine of the Beaſt, and until Chriſts ſaid Kingdome of the Mountain begins; likewiſe, in *Daniels* ſecond Number of the 70 weeks, from the execution of the Command, in the 20th year of *Artaxerxes Longimanus*, about *Anno Mundi* 3550. to build the City *Jeruſalem*, to Chriſts putting an end to ſin by his death, and bringing in everlaſting Righteouſneſs by his Reſurrection and Aſcention, in the middle of *Daniels* laſt week, making up 490 years, when the God of Heaven ſet up the Kingdome of the Stone for its 1666 years, and is alſo the period of Antichriſts Date, *Rev.* 13. *ult.* to be found out by the Spirits Divine Wiſdome in *Daniel* and St. *Paul*, who ſaith the appearance of Chriſts coming will deſtroy him, 1 *Theſ.* 2. 8. and this Number of *Daniel* proceeds in connexion with the *Revelation*, from *Anno Dom.* by vulgar account, about 34. by adding the ſaid Divine Number (as I eſteem it) both wayes, 1666. for the end of the Kingdome of the Stone, then beginning that of the Mountain, as *v.* 35. and alſo the end of the Beaſts Date, and ſo ſtands in connexion with *Daniel* in reſpect both of the former and latter times of *Daniel* and *Revelation*, ſo ſuiting admirably each to other, &c

3 For *Daniels* third Miſtical Numbers connexion by a mark [of taking away of Sacrifice, and ſetting up the abomination of deſolation, *chap.* 12.] to be found many hundred years after; and yet when it comes after *Adrians* the Emperours driving the Jews from ſacrificing about 130 years after Chriſt, and *Conſtantines* about 312. that it ſo wonderfully ſhould be ordered about 365 in *Julian* the Apoſtates time, that by ſuch an eminent hand of God, as we ſhewed. *pag.* 6. of Abridgm. of *Dan.* & of Parral. *p.* 34. it ſhould then be taken away ultimately (as publick at leaſt) to which 365. by adding the before revealed to *Daniel* 1335. (thence to the bleſſed times) the ſaid *Revelation* number of 1700 years, to *ch.* 20. is ſo by that wonderful connexion made up by both theſe beloved Servants of God and Chriſts ſo ſtrange agreement in witneſſing joyntly to both Divine books from the ſame Holy Spirit, which is one admirable evidence of the ſaid Truth witneſſed by both.

And as to the excellent Divine Contrivance of the Book of *Revelation* in two Schemes, to *ch.* 19. as an explication of *Daniels* ſhort Hints for the Times; during 1666 years, under the Kingdome of the Stone, *Dan.* 2. 24. from Chriſts Aſcention to his deſcending again, as *pag.* 26, 27. of Reſtitut. with other things obſervable in the order of it: all theſe may be obſerved in our Scheme of Revelation, and Summary of *Daniel* in

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one sheet, of excellent use, (if well perused, and frequently.) But for the matter of the four last chapters briefly handled, *Dan.* 2. and *Dan.* 7. after the fourth Monarchy our Saviour explains Divinely many things as referring to the other Prophets, from first to last, chiefly respecting the said antient Predictions & Covenants with wonderful exactness, which the latter Prophets, and New Testament confirm, as they are so explained by Christs said *Revelation*.

Yet many allusions to other Prophets are made in that whole book to the Old Testament Dispensations, both of the Camp of *Israel* in their Wilderness condition, and when the Temple was built, and to Rulers the 24 Elders; and to Church Guides, the four Beasts full of Eyes, *Rev.* 4. & to *Ezekiels* Vision, *ch.* 1. & 10. and *Es.* 6. to *Zacharies* two Olive Trees, *ch.* 4. the Witnesses, *Rev.* 11. &c. wherein we may note the passing of the handle of Christs Key (as we may fitly call it) by Promises and Incouragements (as in our seventh Convincing Argument) to their times of fulfilling in the 1000 years: as the Souls beheaded, and their fellow Servants and Brethren, *Rev.* 6. 9, 10, &c. are raised to Reign, *ch.* 20 4, 6. which is a very weighty and useful consideration therein. We only by the Abridgments [mentioned in our Account, *p.* 3.] passed *per Saltum* (as we said *pag.* 3. of Refut.) unto the twentieth *ch.* referring Christians for the former part to *ch.* 19. (now almost fulfilled) to Mr. *Mede's* Commentary, and *Cheek* chiefly: but the Observation of *Durom*, 1664. in the Preface on Mr. *Durhams* book do explain many things from *ch.* 5. to the end: but note here, that as *Daniels* twelfth *ch.* is a Key to that Book, so *Rev.* 17. to the times of the Beasts 1660 years, as in our useful Observations, where that and many other excellent matters respecting both books are set down, Observ. 7, 8, 9, 10, 11. next after the Tract upon *Rev.* 12. 20. Thus we see the Holy Spirit so many ways joyns *Daniel* and the *Revelation* both in times and things (as was shewed) in both Books through the 2300 years of the four said Gentile Monarchies from the falling of *Davids* said Tabernacle, which points Unto us this consolation that God will be mindful of that covenant when the time comes: as also of all the former whose Period is the same and their mercie in substance will be the same: and it is no wonder it should be so long before that peoples reducement, since their Sin was so great at first, but especially at their last and longest and sorest Captivity when they had killed the Lord of life with so great a curse upon themselves and their Children.

Upon all which said confirmations and evidences Gods Design in Christs redemption was at his first coming to be manifest to be the son of God in the flesh, and to have a body given him *Heb* 10. 5. as in both respects foretold by the Prophets, when as God-man he by dying laid the foundation of all future good, Reconciling both Jews and Gentles by his death: *Rom.* 5. 10. and meriting the salvation of all his Saints souls, about *An. Mun.* 4000. but towards the end of the Sixth millennium at his 2d coming he shall powerfully destroy his great Visible enemies and blind Satan the 1000. years and raise the Saints bodies from the grave freeing the persons and outward conditions of his people, and the the world and Creatures in it from the bondage of Corruptions as largly is explained Refut. *p.* 44. 45. 46. &c. and in the 4. last *ch.* we shall here only further observe Christs curious exactness that speaking of the beasts destruction at the time of his eminent breaking of the Serpents head at the first act of the Judgment, he only saith these are the true sayings of God 19. 9. but when he speaks of the promised mercies to the Parthians (twice) to be then fulfilled, he saith, these 3. said chap. 22. 6. these words are both faithfull and true. And also for the times in respect of the

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when he ſets the mark γέγονε, it is done, at the renovation of all things, ch. 21. 6. which before he had ſet, *Chap.* 16, 17. by a like great Voice from the Throne to ſhew their coincidence at the ſame time, ſaying, γέγονε, it is done, as from *Ezek.* 39. 8. is remarkably explained. [N. B.] page 61, 62. of Reſtitut.

And for the *quandiu* how long it ſhall continue, Chriſt ſet it down in an unparalleld manner, ſix times over to be 1000 years; & 3 of them abſolutely 1000 years, χίλια ἔτη, and then three times relatively, καὶ χίλια ἔτη, thoſe, thoſe, thoſe thouſand years, *Rev.* 20. 1ſly, of Satans binding, v. 1, 3. 2dly, of the Saints firſt bodily Reſurrection and Reign with Chriſt in the world, v. 4, 5. 3dly, of the happy condition in that ſtate. 1. They are bleſſed. 2. holy, as the reaſon of that bleſſedneſs. 3. Their ſecurity thereupon, they ſhall not be hurt of the ſecond death. 4. Their great Priviledge, then they ſhall be Prieſts of God and of Chriſt. 5. In their ſupream Authority with Chriſt, then they reigned with Chriſt 1000 years. In ſuch a wonderful glorious manner hath our Saviour determined the ſaid time and ſtate, which is the Divine Millenniariſm of Chriſt ſo exactly and curiouſly ſet before us by his Scriptures of Truth.

And laſtly, by the comprehenſive uſefulneſs of this book, it refers to all parts of Holy Scriptures; for firſt, Chriſt explains the laſt times of the four Gentile Monarchies, miſtically contained in *Daniel*, as we ſhewed from the beginning of the Kingdome of the Stone, to the end thereof, at ch. 19. whoſe Chronology begins when David's Tabernacle fell for the ſins of his natural Race; and thoſe ſaid Gentile Kingdoms reach through the 2300 years of their continuance, to the raiſing of David's Tabernacle in Chriſt, as the ſon of David's Reign with his Saints, Rev. *Davids* Covenant of his ſaid Kingdome, (which that ſtate *Iſrael* was then grown up unto) carries us back to the former Promiſes and Covenants to *Abraham*, *Iſaac* and *Jacob*, reſpecting the renewed ſtate of the Land, and the *New Jeruſalem* belonging to their Spiritual Seed, and *Noahs* Type of the Ark, ſets forth the ſafety of the Saints in the end of the world, by Chriſt their true Ark; the Covenant for all Creatures ſignified by the Rainbow, aſſures the worlds continuance, and the accommodations of its fruitfulneſs, and that chiefly for thoſe times (as following Prophets teach us) his Propheſie of *Shems* and *Japhets* Poſterity, ſet forth of what Race moſtly (beſides Proſelites haply all along) ſhould riſe, as the Prophets after explain in both their double great Calls; and how the Meſſiah from *Adam*, *Enoch*, *Noah*, and all the reſt ſhould linealy deſcend, who ſhould reſtore his Saints with himſelf, to a much more glorious and happy Paradiſe of God in that ſaid ſtate and Kingdome of Chriſt than the firſt *Adam* had, when he was the only Monarch of the world.

Yea, this moſt Divine Book will carry us higher than the Creation or beginning of time to Gods eternal Purpoſe in the four ſaid particulars all explained and confirmed in Chriſts *Revelation Key*.

By the help of this we may judge of the ſeveral Propheſies from the Fountains of them, revealed in the Word of God, as they relate to the Revealed and Promiſed Mercies in their particular drift; as what relates to *Adams*, what to *Noahs*, to *Abrahams*, *Iſaacs* and *Jacobs* for their Land, and what to *Davids*, as to his ſure Kingdome, &c. and upon theſe Diſcoveries of Gods ſo giving them title to that ſtate from the ſaid ſure Promiſes & Covenants they will then ſing their Halelujahs upon ſuch accounts, which the *Revelation* teacheth both us and them; as in our Saints Reſurrection largly.

Thus we may evidently ſee that what God deſigned to be performed in the four particulars to be found in the 7th Millennium, as Chriſts *Revelation* manifeſts he carryed on in the firſt times by revealed Prediction and Covenants to

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the Fathers, and their Spiritual Seed through Chriſt; which are alſo explained and confirmed by the following Prophets: all which are witneſſed to by the Goſpels, and Acts, and Epiſtles of the holy Apoſtles; but laſtly, wonderfully, exactly, and moſt excellently explained and illuſtrated by Chriſts Revelation: and what greater or ſtronger evidence of theſe Divine Truths can be conceived or deſired.

Now for the ſecond head, what that ſtate is declared to be from the word of God, (for farther we may determine nothing) which we have ſo largely conſidered in the times of Reſtitution of all things, both as to removing of Evils, and conferring of good upon the Saints firſt bodily Reſurrection, which is their inlet into that happy ſtate that we need here add no more, but that Chriſtians ſhould attentively peruſe, for that reaſon both our ſaid Books which plainly reſolve the ſame.

And for the third, to ſhew in a fit latitude the time when, or the neer approach of that ſtate, it was the main drift of the ſaid times of Reſtitution with their neer approach from *p.* 53. to *p.* 71. upon *Rev.* 21. 5. and again to the ſame purpoſe, from *pag.* 71. to *pag.* 77.

Likewiſe for the fourth, how or by what means Chriſts ſaid Kingdome ſhall be ſet up; not by any worldly means, or any help of man, ſaving by Humiliation, Faith and Prayer, or the like, but only Divinely by the hand of God, only ſuch as are only called by him, *Rev* 19. and *Pſalm*, 149. 9. who as he was ſaid to ſet up the Kingdome of the Stone 1656 years before, *Da.* 2. 44. which in that time hath and doth, and will in a Divine Spiritual way break, *v.* 34. 35. & 44, 45. all the adverſe power of the Mettle Kingdomes, which at Chriſts appearance ſhall all become as the Chaffe of the ſummer Threſhing-flore; ſo God will then give all the Kingdoms of the World unto Chriſt, when he comes in the Clouds of Heaven, *Dan.* 7. 13, 14. in the glory of the Father, and his own glory, and of all his holy Angels, and his Saints ſhall then behold Chriſts glory in that ſaid Kingdome which his Father hath given him, as he willed at his death, *John* 17. 24. and tells his little little Flock that it is his Fathers pleaſure to give them the Kingdom, *Luke* 12. 32.

And laſtly, for the manifold uſefulneſs, exactneſs and excellency of *Daniel* and the *Revelation* in connexion together, both for their Subject, Matter, and Order of Times, being Divinely Delivered and ordered for ſuch uſes, (as we have ſhewed) and eſpecially in reſpect of Chriſts ſaid Key in the four laſt chapters of the *Revelation*, of which we have ſaid ſo much in our laſt named Book, and in what we have here added to that purpoſe, to prove ſuch a ſtate ſhall be in the world in the ſeventh Millen. that it is not needful here to ſpeak any thing more thereof. And for a farther example of all we have ſaid, as to the uſefulneſs thereof, for explication of Prophetical Scriptures, we ſhall (as we ſaid) now proceed to ſhow how uſefully and ſurely *Revelation* Interpretation reſolves all paſſages of that nature: We ſhall conſider for a pattern, what we find thereof in that excellent and Divinely perfound Epiſtle of the Apoſtle to the *Hebrews*, who were a people ſpecially concerned in that ſtate.

We come now to give an Inſtance of the great uſefulneſs, & certain exactneſs of *Revelation* Interpretation of all the ſaid Prophetick Scriptures, & of all ſuch paſſages in the New Teſtament as have reference to any of them; and Chriſts *Revelation* ſometimes in connexion with *Daniels* Prophetick Viſions, which appears to me to be an Ordinance of his own holy Spirit for that purpoſe, of which we doubt not but to give a good account, as God may give opportunity.

But for this moſt excellent Epiſtle to the *Hebrews*, a people moſt concerned in that Renewed State of the 1000 years,

the Apostle *Paul* (most probably) though to avoid their emulation then, conceals his name; yet being chiefly to write of Christs Prophetical Office, then comeing into its eminency, under the New Testament, writing to them, takes occasion to insert much (as it were by the way) of Christs eminent Kingly Office in the ensuing state; and Christ in his *Revelation* very Divinely opens all those, otherwise dark, and (by many much mistaken) passages, as also he doth many of his own speeches, in the Gospels that respect that time and state, as was easie for us to shew (if occasion shall require;) and St. *Paul* in this Epistle evidently shews himself to be that person rapt up to Heaven to learn such Divine Mysteries in this Epistle.

He begins to Mind them of their Priviledge, with others succeding, that God hath spoken to all such now, by his Son, whom he first sets before them by his glorious Titles of being the brightness of the Fathers glory, and the express character of his person, and then what he should be in the issue of his proceedings, as God had decreed both for the things, & times, and way, and means to fulfil them, he had appointed him eternally to be heir of all things in the world: it may be observed, that he might well be so, for he had made Heaven and Earth at first, *v.* 10, 11, 12. yea but that was but his transient act before the fall; but he hath three great immanent and long continued actings to pass through in his Mediatorship; [for still the Dominion of the world is usurped by the Prince of the Darkness of it] and so first saith the second Verse farther, he hath made the worlds, *viz.* the αἰῶνες, the states, or several providential disposals; as we opened before: 1. Of the old World. 2. Of the new World. 3. Of the World to come, which he speaks of, *ch.* 2. 5. as we shall also farther shew by Divine Assistance: and also 2*dly*, he by the word of his power upholds all things through all these Worlds, *viz.* the said αἰῶνες, or states of them; and lastly purgeth the sins of his Elect through them all (as was said before) and so *v.* 4. and all the chapter to the end, and throughout chapter the second, he magnifies Christs Sonship by comparing him with the Angels, shewing how far, and in how many respects the sacred Scripture sets up this Son of God above the Angels; he had said something before of his eternal glory for time past, but here he illustrates his Sonship for time present & to come: wherein we may observe from Scripture ground that distinction of the learned, of Christs being eternally λόγος ἐνδιάθετος, or the wisdome in the bosome of the Father, and λόγος προφορικὸς, the word revealed or manifested in the flesh to be the Son of God, in whose face (as being made flesh, and so God-man in one person (as saith our Apostle) all the Fathers glory is manifest, 2 *Cor.* 3. 6. & *John* 1. 12, and so he is the Fathers only begotten Son at his conception, when the Holy Ghost overshadowed the blessed Virgin upon her Faith of the Angels Message at his holy conception, *Luke* 1. and when the same spirit of holiness with power raised him from the the Dead, *Rom.* 1. 4. *Psal.* 2. *Acts* 13. and so he is called his first begotten from the Dead, *Rev.* 1. 5. for Scripture only speaks of his being the Son of God, only in reference to some Divine Manifestation to be made in time towards his humane nature, whereby God manifests and owns him to be his Son; as he was first eternally decreed, or Prophetically declared so to be, but no otherwise; and so at his Baptisme, *Matthew* 3. and at his Transfiguration, *Mat.* 17. at his Ascention as he prayed, *John* 17. to have as the Fathers Son his former glory, which he had &c. so when the Spirit led him into the Wilderness to be tempted of the Devil, he brought him to that tryal, If thou be the Son of God, &c. Mat. 4. And at his Death Gods power was so manifest towards him, that the very Centurion at that discouraging state strongly asserts it, Truly (saith he) this was the Son of God: And our Apostle here adds

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one more to come, which is the greateſt, the moſt glorious, and gracious accompliſhment of the end of all others before in the world: when he ſhall be brought again into that world to come [*N. B.*] which ſhall, as he there ſhews, not be ſubject to Angels, but to the *Son* of God: ſo gloriouſly then above all other times before, to manifeſt him to be the *Son* of God, and his heir of all things, as appointed for that time and ſtate, as his Firſt-borne, higher than the Kings of the Earth, *Pſalm* 89. 27. as we ſhall farther ſhew, as Chriſts *Revelation* Explication manifeſts from *ch.* 1. 5. And our Apoſtle from *v.* 4. having laid down many glorious Teſtimonies of holy *Scripture* for that great Title of *Son*, *v.* 5. and of his comeing to take his Kingdome at his ſecond comeing, *v.* 6. from *Dan* 7. 13, 14. and of his Kingly Dignity, *v.* 8. when Angels are his Miniſtring *Spirits*, *v.* 7. but then at his ſaid comeing again, his Divine Throne which he ſhall then ſit upon, as the *Son* of *David* will then gloriouſly manifeſt alſo that he is the *Son* of God, in that it will be to the end of the world, being then ordered by his Scepter of Righteouſneſs, as *Eſa.* 9. as is explained *v.* 9. and the firſt Foundation he laid, for this Kingdome was his creating Heaven and Earth, *v.* 10. and as he made them, he will alſo diſſolve them in his time, *v.* 11, 12. with *Rev.* 20. 11. but in the laſt place, Gods ſpirit directs him, *v.* 13. after his Divine manner, to point out the time of his ſaid Inheritance and Kingdome before ſpoken of, *v.* 2, 6, 8. and that from that great Oracle, *Pſ.* 110. 1. (ſo often repeated in the New Teſtament) ſhewing it will be at the end of his ſitting there, which is at his ſecond comeing, or when he brings him again into the world, *v.* 6. and in *ch.* 10. 13. until then (as he ſhews) he ſits expecting the ſame till that time his foes ſhall be made his footſtool; and *ch.* 2. after he had warned them of hearing God ſpeaking by his Son, *v.* 1, 2, 3, 4. as he doth again towards the end of the Epiſtle, *ch.* 12. 25. he proceeds to ſhew the preheminence of Chriſt in the world to come, which is to begin then, when God ſhall bring his Son again into the world, as he proved before from *Pſal.* 97. which *Pſ.* foretels that time & ſtate, and ſhews then will be the world he there ſpeaks of, and tells them, it was not to be ſubject unto Angels, but muſt be to the *Son* of God, *ch.* 2. *v.* 5, 6, 7, *&c.* and to that purpoſe then adds a great Teſtimony from *Pſal.* 8. 4. excellently here explained, *v.* 6, 7, 8. where he teaches that the Creation at firſt (ſince defaced by mans fall, and *Satans* Uſurpation and wickedneſs of Men) which Chriſt had undertaken to reſcue from his Tyranny for himſelf and thoſe which the Father had given him; for which cauſe he was made for a little time lower than the Angels, and had made the purchaſe of the world anew, which after he was to poſſeſs; but firſt he muſt go to the high Court of Heaven to be gloriouſly put into poſſeſſion in due time, and then to return (as *Luke* 19.) to take his ſaid Inheritance, Kingdom & poſſeſſion, when it is made fit for him at the Renovation of all things, yea for him and his *Saints* in that time and ſtate here ſpoken of, as the Apoſtle expreſly ſaith, *v.* 8. we do not yet ſee all things put under him: but our *Saviours Revelation Key*, in the four laſt chapters, gives an excellent account of that time, and Gods way of performing them; and opens all thoſe things (if men would humbly and conſcientiouſly attend to it:) which I well (through Divine Grace ſtill more and more find doth ſtrongly reſolve all ſuch things above all that man can ſay to the contrary) and ſo as I am well, from his word and holy Spirit, aſſured, he will make good before long time paſs: Now that this world to come is ſo be taken (beſides what was before ſaid) all fitly leading to it, as by Gods Spirit ſo Divinely ordered: note farther, *v* 5. it is 1. ſtiled οἰκουμένη, an habitable world: and 2*dly*, it is ſpoken of to be when God brings his Son again εἰς the ſecond time into the world, *v.* 6. πάλιν the Adverb there is joyned with the Verb, and ἐισάγῃ points it out to be a ſpecial diſtinct time and matter he ſpeaks of, though alſo another proof of his Divine Sonſhip becauſe then at his ſecond comeing all the Angels muſt Worſhip him, and it is as was Propheſied of before, *Pſal.* 97. 7. and of that ſtate (which largely might be made thence to appear) the Verb ποιήσῃ, alſo is of future ſignification anſwerable to the time and ſtate of that Propheſie, and ſome Fathers, and even ſome Papiſts have ſo underſtood that time, to be

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Christs second comeing; of which, much more might be said, but this is to me above all, I am sure Christ explains all these in this sence in the *Revelation*, as our two last books (if rightly understood) do manifest: I thought to have spoken of many things more in this Epistle so ordered by Christs holy Spirit, as I find them to this purpose, as in *ch* 11. many things of the sufferers and Covenants to *Abraham*, *Isaac*, *Jacob*, and others; but we have spoken of them partly in our *Key*, p. 7, 8, 9, &c and in our said last Books: and of the Communion in the New Testament state then, *ch.* 12. which also we spoke of in the said Books, and more in our Tract on *Jer.* 3. 17. and because we have but a short Introduction in hand to our intended short Scheme (if God will) we will be satisfied with thus much at present to our present purpose. The like exposition I have from Christs *Revelation*, of what St. *Paul* saith of Christs first comeing, and the first Resurrection of the Saints, 1 *Cor.* 15. after he had risen above 1600 years before, as their first fruits, to sanctifie and effect their Resurrection afterwards at his second comeing, *v.* 23. and (*ei'ta deinde*) intends 1000 years after (as Christ teacheth) shall be the end, which will be when he shall have put down all Rule and Authority and Power, that is chiefly (as Scripture witnesseth) *Ezekiels* Gog and Magog, and shut up Satan in the bottomless pit for 1000 years; and after that destroy the last Gog and Magog, *Rev.* 20. 8, 9. and cast the Devil into the lake of Fire, and the last Enemy, Death, will be destroyed, with the Author of it, the first Soul Murtherer, and sin the effect of his wickedness, and also the matter for death to work upon will be taken away, which are the destroying of death, (none remaining from thence in the world in the natural life) but after the said 1000 years shall be that Mistery of the general Rapture, which he speaks of, *v.* 51, 52. at the last Trump; at his descending with a shout (as also the same Apostle speaks) at his last comeing (which I believe from the same warrant) he speaks of, 1 *Thes.* 4. 15, 16, &c. as distinguishing his bringing with him all that sleep in Jesus, which he had called the appearance of Christ with all his Saints before, *ch.* 3. *ult.* from this last, when these dead in Christ (*viz.* all that departed in 1000 years before) shall rise first then, that is, before the wicked at the last Trump then: both which sorts are these our Saviour calls the rest of the dead that rose not till 100, years after, or till the 1000 years were finished, *v.* 5. the first said Resurrection of the Saints is *Rev.* 20. 4, 5. (as Christ there exactly distinguisheth both of them) and this may be observed by humble and conscientious seekers to be resolved: which Resolutions of these Texts I do upon good grounds believe shortly will be approved by Christ himself at his comeing, and how matchless a Resolver that *Revelation* (so called) with a witness is, (and in some things with *Daniel* also) such as rightly seek by it as they ought, I doubt not but may more and more by their own Experience find, and in the interim (after all present gainsayings) yet with declared willingness to give a Christian-like account to all serious persons, &c.) I bless and magnifie the holy name of God my heavenly Father in Christ my gracious & merciful Redeemer, & of the Lord the Spirit my Sanctifier & Teacher (to my great comfort and satisfaction) of these and many like Divine Truths (couched as he hath been pleased to lay them down in his holy Word) & for others I only here pray, saying, Blessed and Holy Trinity of Persons! in the Unity of the Divine Essence; open the eyes of thy faithful servants in these times, to understand the holy Scriptures respecting that said world to come, at Christs second comeing, as our blessed Saviour after his Resurrection opened his Disciples understandings, *Luke* 24. 45. then to see the things before, and at his first comeing, and especially respecting his Death and Resurrection, then newly past, &c. *Amen.*

We might here note hat strong confutation might be taken against Pelagian, Arminian, Popish & Socinian Errours, & many others; & excite all to get true Grace as the best security of all good; & to that end lay aside worldly & wicked projects in the world, and keep close to God in the use of all good means, and that Great Persons should kiss the Sun, &c. *Psal.* 2. but we are forced now only to hint thus much.

FINIS.